1:Layard E-5 (1914-1915) 1942
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pudding placed on those that remain. On this are then replaced the stones that have been removed, and the whole covered in with earth. Here the pudding remains till it is judged to have been cooked. For a large ceremonial pudding on a ritual occasion it may be left in all night or even, for the very largest, as long as twenty-four hours. Whatever time the cooking takes, it is judged always to a nicety, and the resulting food is tender and succulent. We are here concerned, however, only with ordinary occasions, when the pudding is taken out soon after it is put in. Fresh leaves are brought on which to lay it, and the meal is ready. On rainy days it is consumed inside the Lodge. But on fine days—and most days are fine—it is eaten outside, the men squatting on their haunches in usual Small Island style, or perhaps sitting on a handy log. The pudding is sliced with wooden knives and eaten either with the bare hand or taken up with a leaf. When finished, what is left over is kept to be eaten cold next morning, and the cooking-leaves fed to the pigs.

*Fellowship with the dead.*

All this takes place either within or immediately outside the Lodge, within the Lodge enclosure a few feet from where, lined with stones, lie the graves of the ancestral dead. Much has been written of the fear of the dead in primitive religion, and it is curious that it is this aspect of ancestor cult that has been most emphasised by European writers. As Rivers points out, there appear to exist in Melanesia two diametrically opposed attitudes towards the dead, that of the early inhabitants, which was one of great fear, and that of later immigrants, who believed in their ever-present beneficent influence and so tried in all manner of ways to preserve contact with them.[1] In the Small Islands it is true that in some respects the ancestors are very much to be feared, and that their anger is held to be one of the main causes of disease or even death. But this is only when they have been offended by the neglect of ancestral respect, either on the part of the whole community as a result of the change in kinship regulations whereby the introduction of overt patrilineal descent has deprived the matrilineal ancestors of much of their former prestige, or on the part of individuals who have neglected their private offerings at the ancestral graves, or by the too bold introduction of innovations in mortuary ritual or in some other way have offended particular ghosts. It has already been noted how expiation of the communal sin brought about by the change in kinship regulations is one of the most important factors in the huge sacrifices performed during the ritual of the Maki, but we shall see later that it is through these very sacrifices that the living gain fellowship with the dead by ensuring their own future existence in the land where the dead continue to live. Private offences are similarly expiated by sacrifice or the discontinuance of the practices to

[1] Rivers, 1, vol. II, p. 279.

1: Layard E-5 (1914-1915) 1942
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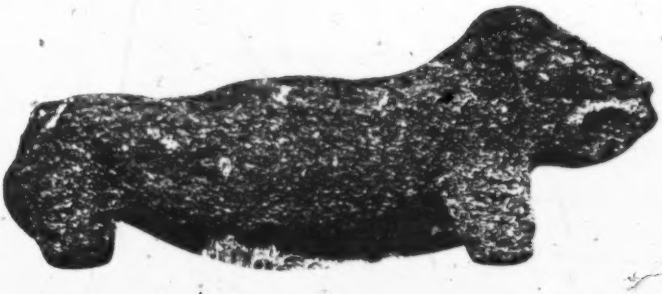

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1. Stone image of a tusked boar from the mainland village of Tolamp
2. Stone image of a tusked boar said to have come from Oba and to have served as a kava bowl, now in the Basel Museum für Volkerkunde. (*Saraain*, see List of Authors)

[facing p. 262]